لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

THE REVIEW OF RELIGIONS

Wafa, Zahur 1357 H.S.—July, Aug. 1978

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EDITOR

M. G. AHMAD

THE AHMADIYYA MOVEMENT IN ISLAM

The Promised Messiah, Hazrat Mirza Ghulam Ahmad, was born in 1835 at Qadian, a village in Indian. In the eighties of the 19th century, he was called to the office of World Reformer to combat the false Religious Philosophies and to explode the Christian theory of redemption based on the flection of Christ's death on the Cross and to tell the Christians and Muslims to call of their hope for a second visit from Christ as he had been gathered to his fore-fathers and bared like all mortals from coming back to the world, and that he had come instead as the Promised Messiah.

The Promised Messiah initiated the Ahmadiyya Movement to revive faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the religion He favoured, through prayer and appeal to Him for guidance and arbitration in the better, by means of His signs, to re-establish the glory of the Holy Prophet Muhammad, to expound and disseminate spiritual beauties and moral excellences of the teachings of the Holy Quran, to wean men from war-like tendencies and to educate world opinion in favour of renunciation of war as a means of settling disputes, to infuse hope, faith and courage in the drooping hearts of Muslims and all the depressed races and nations of the world, to warn the exploiters, slave-drivers and pedlars in sin against the evil consequences for their evil ways, to collect under one banner all the true followers of Islam and lovers of peace and to inculcate among them the spirit of tolerance, good will and selfless fellow-service and a feeling of true brother-hood.

The Promised Messiah passed away in 1908 and was succeeded by his foremost votary and closest companion, Hazrat Hafiz Haji Hakim Mauivi Noor-ud-Din as Khalifa-tul Masih I. After his death in 1914, the Promised Son of the Promised Messiah, Hazrat Haji Mirza Bashir-ud-Din Mahmud Ahmad, was chosen as Khalifa-tul Masih II. During his 52-year long leader-ship, the Khalifa-tul Masih II organized a world-girdling chain of mosques and missions. On his death on November 8, 1965, the electoral college named with one accord, Sahibzada Hafiz Mirza Nasir Ahmad, Promised Messiah's grandson, Khalifa-tul Masih III.

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For further information about the Movement, its activities, aims, objectives and literature, enquiries may be addressed to the nearest Ahmadiyya Mission or direct to :

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THE REVIEW OF RELIGIONS

A MONTHLY MAGAZINE DEVOTED TO THE CAUSE OF ISLAM

This is an organ of the Ahmadiyya Movement which represents true Islam. It deals with religions, ethical, social and economic questions, Islamic mysticism and current topics. It also provides Book Review.

It is open to all for discussing problems vital to the religious and spiritual welfare of man, but it does not give any assurance to publish all articles received by the Editor, nor does it accept responsibility for views expressed by contributors.

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Annual subscription including packing and postage :

1. Pakistan and Ceylon ... Rs. 15
2. England aud other sterling areas ... £ 3.
3. U.S.A. and other doller areas ... $ 3.00

Notes : Cheque and drafts should preferably be drawn on a Pakistan bank. In case a bill or cheque is drawn on a foreign bank, a collection charge of 50 cents for U. S. A. and 4 sh. for U.K. should be added to the amount of subscription.

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The Review of Religions

RABWAH, PAKISTAN

Vol. LXXIII July, AUG., 1978—Wafa, Zahur 1357 No. 6

International Conference on Deliverance of Jesus from the Cross

1ST DAY

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FRIDAY 2ND JUNE, LONDON

The International Conference got off to a flying start with more than 600 delegates from all over the world and various religious and non-religious denominations met at the Commonwealth Institute, Kensington. Many more had to be turned away from the theatre because all seats had been booked weeks in advance and not even the closed circuit TV facilities, provided in the annexe hall, proved adequate to cater for the intense public interest generated in this subject. It was encouraging to note that there were at least a hundred local Englishmen who had fortitudiously discarded the shackless of the morally deficient society we live in to attend this conference : to listen to views totally alien to Christian ears in the traditional sense of that

word. The first day's session concentrated on the more tangible pieces of evidence which point ominously to Jesus' survival on the cross.

The conference commenced with a recitation from the Holy Quran, the sacred scripture of the Muslims, wherein it is written :

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> "Then, because of their breaking of their covenant ; and their rejection of the Signs of Allah ; and their seeking to slay the prophets without cause ; and their saying.....We did kill the Messiah, Jesus son of Mary, the Messenger of Allah ; whereas they s ew him not nor did they compass his death upon the cross, but he was made to appear to them like one crucified to death ; and those who had differed in the matter of his having been taken down alive from the cross are certainly in a state of doubt concerning it, they have no definite knowledge about it but only follow a conjecture ; they certainly did not compass his death in the manner they allege ; indeed Allah exalted him to Himself..." (Ch. 4 : 156-159)

In his welcoming speech, Mr. B. A. Rafiq, Imam of the London Mosque, said, "To all of you of whatever faith or persuasion, attending this conference, I extend greeting in the assurance that in coming together to seek the truth, we come also nearer to achieving the will of God Almighty." He elucidated that the sole object of the conference was "to enhance our belief in the true Jesus" and not to carry out a post mortem on the teachings now being propounded by the church.

The Official Opening Speech was made by Sir Muhammad Zafrullah Khan. Introducing the delegates to the theme of the Conference, he stated : "While it was expected that a study of the question whether Jesus Christ did or did not die on the cross would arouse widespread interest, some people are unable to appreciate why this question should be of such serious concern to the Muslims that the Ahmadiyya Movement in Islam should

have promoted the holding of this conference on this question."

He went on to say: "The mass of orthodox Muslims, being influenced in later centuries by the Christian tradition adopted the utterly untenable notion that Jesus was taken up bodily into heaven before being placed upon the cross. This is a direct contradiction of the Quran. The Founder of the Ahmadiyya Movement, Hazrat Mirza Ghulam Ahmad of Qadian, revived faith in the Quranic version of the delivery of Jesus from the Cross and his ultimate natural death at a ripe old age.....He further affirmed that now that God had disclosed the post crucifixion life of Jesus to him, He in His wisdom would cause to appear progressively historical proofs in support of this verity.

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"There are prophecies both in Christianity and in Islam concerning that second advent of Jesus in the Latter days. These prophecies have been treated as lending support to the notion that Jesus was taken bodily up to heaven and would descend in his physical body to the earth in the latter days.

"The Founder of the Ahmadiyya Movement claimed that he had come in the power and spirit of Jesus and that in his advent were fulfilled the prophecies concerning the second coming of Jesus...All these questions, the death, resurrection, ascension and second coming of Jesus are, therefore, of vital interest for Muslims, more particularly for the members of the Ahmadiyya Movement." Sir Zafrullah Khan concluded his inaugural address with these words: "Thus, whether Jesus did or did not die on the cross is a question in which the Jews, Christians and Muslims are alike keenly interested for the sake of arriving at the truth. It is in this spirit of seeking for and making manifest the truth that the Ahmadiyya Movement has, as an act of service to mankind, organised this conference."

It was noted with some disappointment that Professor F. M. Hassnain, the distinguished Indian archaeologist was unable to attend the conference because of circumstances beyond

his control. His paper on the Tomb of Yuz - Asaph was read by Air-Marshall Zafar Ahmad Chowdhry.

Air Marshall Chowdhry read out : "Inside the Tomb, in the holy city of Srinagar, lie the remains of a Prophet who died 1900 years ago. His name is Yuz-Asaph. It means nothing to many peaple. But bare - footed pilgrims journey to this Tomb every day.

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"Raja Shali-wahin of Kashmir went to the mountains and at Wuyan near Srinagar, saw a dignified person of white complexion, wearing white robes. The Raja enquired his name. He replied that he is known as the Son of God and to have been born of a virgin.....On further enquiry, he said that he had proclaimed his ministry in a country across the river Indus and the people made him to suffer. He had preached love, truth and purity of heart and accordingly he was also known as Messiah."

(Bhavishya-Maha-Purana, verses 17-32).

Prof. Hassnain's paper quotes the following:

"They came together unto him; the rich and the poor for blessings and guidance. He said unto them:'...Death keeps no time, for the hour is come;... Blessed are those who treat well: for they know they shall be treated in the same way. And shun worldly desires; and give up anger; and give up back-biting; and keep your hearts pure." (SHAIKH SADIQ, KAMAL-UD-DIN: p. 359)

"...The tomb of Jesus Christ is situated in *Anzimar*, Khanyar, Srinagar, the summer capital of Kashmir; Srinagar, which means the city of the sun, is an ancient city. It is divided into two parts, i.e. the old city and the new city and the tomb is situated in the old city. The People of Kashmir call it *ROZA-BAL*, meaning "the site of the honoured tomb" and declare that it is the tomb of Yuz-Asaph. This Prophet came to Kashmir 1900 years ago and preached in the parables of Christ."

(YOUNGHUSBAND, KASHMIR, p. 112)

"Yuz Asaph came as a messenger of God to the people of

Kashmir. The tomb had a hole from which perfume came out."

Mr. Andreas Faber—Kaiser, the German author who now lives in Spain presented the thesis that Jesus DID NOT DIE ON THE CROSS. He said that he was taking part in this congress in an attempt to provide proofs—which in any case are already known—for the hypothesis that Jesus did not die as a result of the injuries he received during his crucifixion He emphasized the fact that Jesus only remained on the cross for a few hours because it was possible to live for several days in this horrible condition. With regard to this, it should be noted that if a crucified man was taken down from the cross in time and given careful treatment, he generally recovered and survived. It is also a well known fact that when the Roman centurion tried to see whether Jesus was dead by wounding him in the side with his spear, water and blood flowed from the wound. But only a few drops of thick blood would flow from a dead body.

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Turning to the shroud of Turin, Mr. Andreas Faber-Kaiser said:-

"From 1969 onwards a swiss professor, a specialist in crimnology, subjected the Holy Shroud to a scientific analysis called palynology, which studies the pollen of plants which has adhered to cloth...It was found that they were minute grains of fossilized pollen of plants which existed only in Palestine twenty centuries ago. There was no doubt in his mind that the shroud of Turin was genuine...Summarizing the results of the investigations begun in 1969 at the request of the Church, a communique was issued at the beginning of 1976, the text of which is as follows:

'After seven years of investigations on the shroud in which his body was wrapped, various scientists have reached the conclusion that Jesus Christ was buried alive. The experts confirm that the body of a crucified man lay in the Holy Shroud which is preserved at Turin, and that this man suffered exactly the same passion as did Christ, but that he did not die on the cross

but was buried alive. The twenty eight blood stains on the shroud support this theory. It would be scientifically impossible for a dead body to bleed in the way in which the body wrapped in the shroud bled, state the investigators. In the opinion of the latter it is a clear and unmistakable scientific fact that he was buried alive, unless there was a second Jesus and this second Jesus suffered the same passion as he did. From the medical point of view, Jesus was not dead (when he was taken down from the cross)...No doubt remain as to the fact that the image traced on the cloth is that of Jesus: the marks left by the crown of thorns, the semi-coagulated blood on themiddle thorax, flowing from the wound caused by the point of a spear, the multiple wounds caused by scourging, the holes made by the nails in the wrists and feet, and the significant appearance of the legs of the victim, which shows that they were not broken as was usually done in the case of others condemned to crucifixion.

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In the first place it should be noted that Jesus was delivered not to his enemies but to people who were his friends.

It is curious to note that Jesus was taken to a spacious tomb in which there was enough air to breathe. The fact that the stone guarding the entrance had moved shows that Jesus had a physical body.

There is also evidence to suggest that Jesus was cured of his wounds by Nicodemus who applied an ointment which healed the wounds and improved the circulation of the blood.

He concluded "What remains quite clear is that Jesus had to disappear from Palestine. As we have seen, he made some final contacts with his disciples, at sporadic intervals to avoid being discovered, and went on his way towards the East.

He was on all counts a persecuted man, tortured physically and mentally and was incapable of withstanding a second encounter with his enemies.

"But quite apart from the fact that he was now forced to flee, Jesus had by any possible means to accomplish the mission which he been sent to undertake. If he had in fact died on the Cross, Jesus, would have failed in the task he had been given. I mean of course that Jesus could not die before he had sought out and saved the lost tribes of Israel. Therefore he had to go to The East. And so it was that he arrived in Kashmir. The final proof may perhaps lie in the underground crypt of Srinagar. I for my part will not cease until I succeed in entering it"

Mr. Faber-Kaiser concluded his address by showing some slides of the RAUZA BAL at Srinagar, Kashmir, and of Kashmiri people.

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The final speech of the day was by Dr. Ladislav Filip, M.D. from Czechoslavakia who presented a paper on 'New View-Points on Jesus' Activity Beyond Polestine.'

Mr Filip commenced by saying that biography of Jesus seemed to have been neglected by rationalist historians.

He exprcssed his appreciation of the symposium organised by the Ahmadiyya Movement which presented an opportunity of throwing more historical light on the life and conduct of his personality.

He added that if it were proved that Jesus was still alive after 35AD it would be clear that he survived the agony of the cross.

Dr Filip said that he had learnt from Ahmadiyya sources that the Prophet Isa was given in Islamic tradtion the epithet of the "Travelling Prophet' or 'Leader of travellers' I for the first time wondered if the hero of the legend could have had something in common with Jesus' activity in Mesopotamia. They were both Jews and both travelled out of religious motives.' The legend referred to is that regarding a man called Josephus Carataphilus.

The last part of Dr. Filip's speech referred to the relation-

ship of Jesus to Bhuddism.

He stated "The Founder of the Ahmadiyya Movement in Islam and his co-workers collected facts about Jesus' journey to Kashmir. The archaeologist Prof. Kh. Hasnain enlarged them. These tell us, and I accept it, that Jesus may have reached India at an age of about 60 years." The situation in Kashmir was favourable for the realisation of his ultimate plan: renewing —his effort to institute the kingdom of God on earth."

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Questions and Answers

1. A delegate stated that Jesus was the Son of God and therefore even if he did not die on the Cross, how was it possible that he died at the age of 120 years?

Sir Muhammad Zafrullah Khan replied that the term 'Son of God' used in the Bible was not used in the literal sense, other prophets, for example Israel had also been referred to as the 'Son of God' in the Bible and indeed the whole of mankind has been called the 'Sons of God'. Therefore it was quite clear that the Biblical references were only used in a metaphorical sense and that Jesus Christ was a human being.

2. Mr. Andreas Faber-Kaser, in reply to a question regarding the story of the ascension of Jesus into heaven, stated categorically that nobody saw the ascension and therefore no concrete evidence existed.

Sir Zafrulla Khan added that in the revised version of the Bible verses referring to the ascension had been omitted because it seemed clear that these were later additions to the Gospels.

3. A gentleman enquired about the second coming of Christ and as to whether this means that he would come again in person. Sir Zafrulla Khan, in answer, stated that even Jesus had pointed out to the Jews that the second coming of Elias had been fulfilled in the arrival of John the Baptist. Therefore, Second

Coming did not mean the re-birth of the same person but that another person would be raised with similar spiritual ideals.

4. In answer to a question, Dr. Filip said that he had been a cardiologist for over 50 years and in that time he had resuscitated 5 people who were "dead" and therefore Jesus was not the only one who had come back from the "dead'.

He also mentioned how Robert Graves wrote of a soldier who had been thought dead for 3 days until somebody remembered that there had been a trickle of blood from his finger- a sure sign of life. True enough, he recovered and lived for another 20 years.

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SECOND DAY

SATURDAY, 3RD JUNE

It was evident by the number of delegates attending this second session of the Conference that interest in the subject was not only being maintained, but has in fact increased. The main auditorium was once more filled to capacity while the annexe hall, linked by closed circuit television, proved inadequate to contain the overflow. It was fortuitous that there was an extension loudspeaker in the main foyer, in the exhibition area, and delegates were able to follow the lectures there.

After the recitation from the Holy Quran, Mr. Abdus Salam Madsen, a distingnished Danish citizen, who is the author of many books on religion and who has also translated the Holy Quran into Danish, presented his paper which considered the topic of the Conference by examining Quranic and Islamic evidence. This he presented in three sections: 1. The mortality of man; 2. The mortality and death of all Prophets and 3. The mortality and death of Jesus.

In support of the first point, Mr. Madsen quoted several verses from the Holy Quran, among which:

"Say, The angel of death that has been put in charge over you will cause you to die: then to your Lord you will be brought back." (32:12). Similarly in (21:36), 3632) and"...behind the dead is a barrier until the day when they shall be raised again" (23:101).

To show that all prophets have died, he cited:

"We did not bestow on the Messengers bodies that ate no food, nor were they to live for ever." (21:9) Again, "Muhammad is only a Messenger. Verily, all Messengers have passed away before him." (3:145).

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To prove the natural death of Jesus Christ, Mr. Madsen quoted the following passages from the Holy Quran:

"Jesus said: I am a servant of Allah. He has given me the Book and made me a prophet. And He has made me blessed wheresoever I may be and has enjoined on me prayer and almsgiving so long as I live. He has made me dutiful towards my mother, and He has not made me haughty and unblessed. Peace was on me the day I was born, and peace there shall be on me the day I shall die, and the day I shall be raised up to life again." (19:31-34)

"And their saying: We did kill the Messiah, Jesus son of Mary, whereas they slew him not nor killed him on the cross, but he was made to appear to them as dead. Those who differ therein are certainly in doubt about it. They have no knowledg thereof, but only follow conjecture, and they cerainly did not kill him. On the contrary, Allah exalted him to Himself, and Allah is Mighty, and Wise." (4:185-159)

Mr. Madsen also quoted from the Hadith to show that the Holy Prophet, peace be on him, also regards Jesus as dead. He cited:

"If Moses and Jesus had been alive, they would have had no choice but to follow me." (Kathir Vol II, p. 245 & al-Yawaqit wal-Jawahir, 2nd Part, p. 24).

"Verily, Jesus son of Mary, lived for 120 years, and I (Muhammad) see myself as only entering upon the beginnings of the sixties. (Kanz al-'Ummal, Part 6, p. 120).

During his spiritual ascent to heaven (MI'RAJ), the Holy Prophet saw Jesus together with John in the second heaven.
(Bukhari, Part 2, Chapter on al-Isra: the Night Journey).

"...After the death of Muhammad some of his disciples, among them 'Umar ibn al-Khattab doubted that he was really dead. However, Abu Bakr, after having paid his last respeets to his beloved master, ascended the pulpit in the Mosque and recited the verse of the Holy Quran: 'Muhammad is only a Messenger. All Messengers before him have passed away. If he dies or is killed will you then turn upon your heels?' (3:145)

"Abu Bakr added: "If any of you worshipped Muhammad, let him know that Muhammad is dead, but if you worship God, you should know that God is Ever—Living and does not die.' (Part 3, Chapter on the letters of the Prophet to Kisra (Chosrces) and Qaisar (Caesar)".

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The next speaker, Mr. B.A. Rafiq, Imam of the London Mosque, started his speech by stating the three currents of thought regarding the event of the crucifixion of Jesus:

"The Christions believe that Jesus submitted willingly to an accursed death on the cross so that he might thereby atone for the sins of mankind. The Jews consider such deatn as proof that Jesus was a false prophet as according to their scriptures such death is accursed. A large majority of Orthodox Muslims altogether reject the death of Jesus upon the Cross. According to them Jesus was never put upon the Cross, but God Almighty invested another person with the appearance of Jesus who was seized by the Jews and was crucified while Jssus was raised bodily by God to heaven.

"As is indicated by the title of my address," Mr. Rafiq said, "I shall support my thesis with statements comprised in the New Testament and in the commentaries thereon. It is necessary, however, to state in this context that we do not consider the

books of the New Testament as infallible and binding upon us." Thus drawing attention to statements in the books of the New Testament which, when taken together, place it beyond doubt that Jesus did not suffer death on the cross.

When the Jews demanded a sign from Jesus, his answer was the sign of Jonah (Matt. 12:39,40). Mr. Rafiq explained the significance of this sign, concluding that Jesus would enter the sepulchre alive, would remain in it alive, and would come out from it alive.

Next, there is mention of the dream which God Almighty showed to Pilate's wife—positive proof that God had designed the deliverance of Jesus from death upon the Cross. (Matt. 27 : 19)

Also, the following are very relevant :

(*a*) The day appointed for the trial of Jesus was the day of preparation of the Passover (John, 19 - 13-14).

(*b*) The day appointed for crucifixion of Jesus was Friday, which would be followed at sunset by the Sabbath, so that Jesus would not be left upon the Cross for more than a few hours.

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(*c*) The centurion on duty believed in the truth of Jesus (Mark 15 : 39).

(*d*) Though Pilate was not convinced that Jesus had died in such a short time, he readily directed that his body be made over to Joseph of Arimathea (Matt. 27 ; 58, 59).

Mr. Rafiq noted that Jesus spent the greater part of the night in prayer and supplication, and later acknowledged that his prayers were heard. (John, 11 : 41, 42)

Next, the Imam quoted : "But one of the soldiers pierced his side with a spear, and at once there came out blood and water." (John, 19 : 34), which clearly indicates that Jesus was not dead at that time. "The well-known author, F. Strauss has written 'Crucifixion.....kills.....only very slowly by convulsions produced by the straining of the limbs or by gradual starva-

tion. So...there is every probability of his (Jesus) supposed death having been only a death-like swoon.' (A New life of Jesus, F. Strauss, Vol. I page 410)"

"When Jesus was nailed to the cross, he was in good health and was a young man of 33 years." And when he was taken down, his bones were not broken, while the bones of the two malefactors crucified with Jesus, and who were alive when taken down from the cross, were broken (John 19 : 31, 32).

The Imam further pointed out that when Jesus was resuscitated he met only his disciples, and in disguise, whilst also remaining subjected to physical needs. (Luke, 24 : 36-40).

In conclusion, Mr. Rafiq emphasized that the mission of Jesus was directed towards the lost sheep of the house of Israel, who were at that time scattered all the way to India. (John, 10 : 16-17, Matt. 15 : 24 Matt. 10 : 5, 6 and Luke 19 : 10).

Sir Muhammad Zafrulla Khan then addressed the audience on the subject "Jesus, Prophet or God" He commenced his lecture with the views of a Jew and referring to an eminent Anglican scholar, he said that the scholar had affirmed in a TV interview that Jesus was wholly man, a prophet but not God. Similarly, the testimony of the shroud of Turin points to a human being, a Jew of the first century. (Testimony of the Shroud pp. 89, 95). This writer has also stated "Muslims who believe Jesus to have been a great prophet of God, will now no longer need to be offended by dogmatic Christian insistence on his divinity." (p. 115)

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The speaker said that "the truth is that Jesus was the last prophet in Israel. He was called the son of God, an expression in common use in the Scriptures, but which was always employed metaphorically and in no single instance does it connote God. Nowhere in the Gospels or the Epistles, is it said that Jesus referred to himself as God or implied that he was God. It was long after his time that the expression son of God was transmitted as "God the Son", i.e. the second

person in the Trinity. The entire process of Trinity was foreign to the thinking of Jesus as he always referred to himself as having been sent by God, meaning that he was a divine messenger. (John 17 : 3 ; 5 : 30 ; 5 : 36-37, 39 ; 8 : 26, 42 ; 17 : 18 ; 6 : 38-40). These references, the speaker observed, showed that Jesus confirmed that he had been sent by God. His mission was confined to the House of Daniel and the House of Jacob. Sir Zafrulla Khan quoted various verses from the Holy Bible to clarify the terms 'children of God' and 'son of God'. "More significant than all this is the explanation furnished by Jesus himself which is indicated in John 10 ; 31-33 where a direct question was posed to his being the second person in Trinity (John 10 : 34-37). He was the son of God in the metaphorical sense but in no way at all was he God the Son as is now claimed, as all the time there is the insistence of his having been *sent* by God. Jesus did not have the slightest hesitation in affirming the Unity of God, e.g. "the first of all commandments is, "Hear O Israel ; The Lord our God is one Lord." (Mark, 12 : 29). and in 1 Timothy 6 : 13, 18 : 16, he affirmed that God is immortal.

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The learned speaker observed that "the doctrine of the trinity necessarily imports the complete equality in respect of the three persons of the trinity for if there were inequalities in any respect between them that could mean the superiority of one over the other in that the one which lacked equality could not be God. Even a cursory study of the Gospels reveal that the Father is superior (John 5 : 44 is reminiscent of the Holy Quran Ch. 35). Similarly, Mark 13 : 13 affirms that Jesus was not the knower of all things. Apparently, Jesus lacked equality even with the Holy Ghost (Matt. 12 : 31).

Jesus had the habit of prayers (Luke, 5 : 16 ; 9 : 38) ; (Matt 21 : 22). All these supplications and those of the disciples were addressed to God. There was no equality between the supplicant and the One to whom the supplication was addressed, This shows that the relationship between Jesus and God as that of

a righteous person and a Gracious Master in which his will was subordinate to that of God. There is no evidence of the Father supplicating the Son.

Sir Zafrulla Khan, referring to this concept, remarked : "It is a concept which bewilders the religion, offends the conscience, and affronts divine mercy and is utterly inconsistent with the concept of the Lord." A body of distinguished Anglican theologians have described it as a myth, a story which is told but which is not literally true or an idea or an image which is applied to someone or something but which does not literally apply but which invites a particular attribute among its adherents that Jesus was God the Son Incarnate is not literally true since it has no literal meaning, but it is an application to Jesus of the mythical concept...' (The Myth of God Incarnate).

'The need arises from growing knowledge of Christian origins and involves a recognition that Jesus was, as he is represented in Act 2 : 22, a man approved by God for a special role within the Divine purpose and that the later conception of his being called God Incarnate in the sacred person of Holy Trinity living a human life is a mythological or poetic way of expressing the significance for us. This recognition is called for in the interest of truth...(p. 178).

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The Quran utterly rejects the concept of the begetting of God or Trinity, and the speaker quoted several verses from the Holy Quran in this connection before concluding his scholarly address.

This speech brought to a close the second session of the second day and the proceeding recommenced after a break for lunch.

The afternoon session was chaired by Prof. Abdus Salam. After recitation from the Holy Quran, Mirza Muzafar Ahmad, a grandson of the Founder of the Ahmadiyya Movement, presented his scholarly paper on the subject of "The Lost Tribes of Israel" in which he said : "The three most important world religions—Judaism, Christianity and Islam : have a deep though conflicting interest and involvement in Jesus. Between them, the three religions claim adherents which account for a vast majority of the world population. The present conference is designed to focus world attention on a matter of great importance so that the controversy around the person of Jesus is resolved and all seekers after truth are enabled to shed their wrong beliefs. It certainly is an invation to each one of us to reflect deeply in the matter, weigh objectively the evidence and historical proofs now available, and acknowledge the truth even if it is in conflict with our present view."

Mr. M. M. Ahmad then gave a digest of various evidence which point to the survival of Jesus. He said : ".....if Jesus did not die on the cross and did not bodily ascend to Heaven, where did he go ? We have shown that the story of his resurrection and bodily ascension is incorrect. Incidentally, no one has cared to explain why there was an interval of three days between the removal of the body from the cross and Jesus' alleged resurrection and ascension to Heaven. This interval of three days is, in fact, only consistent with his medical treatment and escape after gaining strength from his ordeal on the cross.....

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"We read in the Bible that Jesus Christ was sent only 'to the lost sheep of the House of Israel' (Matt. 15 ; 24) and that he had come '.....to seek and save that which was lost' (Luke 19 : 10). Now if the Jews living in Palestine are to be regarded as lost then the Israelities who had settled further afield must certainly be so regarded, for they were lost physically as well as spiritually.....

"It is an historical fact that the Israelities were divided into 12 tribes of which two were in the country where Jesus taught his Gospels and was put on the cross and the other 10 tribes were scattered in other lands. The assigned Divine Mission of Jesus would not have been complete, much less can it be described as successful, without his appearance among the remaining 10 tribes representing a vast majority of the Israeli people...

"The star which indicated his birth appeared in the East (Matt. 2:2)...Therefore, the men that came from tke East on seeing the star must have been Israelites.

"It is claimed that the people of Kashmir. Afghanistan, parts of India and the surrounding lands represent the lost tribes of Israel."

Mr. M. M. Ahmad supplemented this claim with quotations from 30 European writers, 6 early Muslim historians of Kashmir and 2 Hindu scholars including Pandit Jawaharlal Nehru.

He further cited Mr. John Noel's testimony in an article in Asia Magazine in 1930 titled 'The Heavenly High Snowpeaks of Kashmir' as follows: "They (the Kashmiris) seem more perfectly Jewish than the purist Jews you have ever seen. Not because they wear a flowing cloak-like dress that conforms to your idea of biblical garments, but because their faces have the Jewish cast of features. The curious co-incidence—or is it a coineidence?—is that there is a strong tradition on Kashmir of its connection with the Jews."

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Mr. M. M. Ahmad concluded:..."We have an overwhelming accumulation of historical evidence emanating from a large number of independent and objective scholars, from different countries, but all asserting the close and varied connection of the Kashmiris to their Israeli descent. The evidence is visible in ethnic features, which no one can concoct or fabricate in dress which they wear, in names of persons which they carry, in names of places where they live—indeed, an all permeating reflection of their origin and past. When this large volume of varied evidence is seen in the context of what the Holy Quran

and the Scriptures contain on the subject one is left with the conclusion that the lost tribes of Israel did settle primarily in the area now known as Afghanistan and Kashmir and some parts of India, like Bombay and the Malabar Coast."

Mr. M. M. Ahmad then referred to some 405 similarities of name of tribes and places in Kashmir, in Afghanistan and other areas which bear strong resemblance to biblical names and betray their Israeli origin. "This linguistic evidence is further fortified by and reflected in customs and habits, which despite passage of centuries and change of religion, have persisted. The speaker also referred to the evidence of common ancestry and heritage embedded deeper in art, culture, customs and traditions, folklores and fables which resound with stories of Jewish flavour and origin.

He added: "The mass of evidence on the settlement of the lost tribes of Israel in Kashmir, Afghanistan and the surrounding lands is indeed formidable. It is to be found in religious books, in books of history and research by ancient and modern writers belonging to different countries and different faiths. The adherents of these faiths violently disagree on many fundamentals of life and faith but reveal a rare unanimity and consensus on the descent of the Afghans and the Kashmiris from the ancient Israeli stock.

"Sir Francis Younghusband refers to the tomb of Jesus and poses the question 'When the people are in appearance of such a decided Jewish cast, is it curious that such a theory should exist?"

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He concluded: "The Holy Prophet declared nearly 1400 years ago that Christianity would not decline nor would its progress be retarded until the Promised Messiah, at whose hands the cross was destined to be smashed, appeared in the world. This prophecy merely indicated that in the time of the Promised Messiah such discoveries would be made as would throw true light on the Christian doctrine of the crucifixion and ascension to Heaven which would be discarded in the face

of overwhelming evidence from the Scriptures, medical research and other discoveries. This time indeed has arrived. This, indeed, is happening. Like the first night's moon all cannot see it but for how long? The accumulated and entrenched prejudices and misconceptions nourished and held for nearly 2,000 years have begun to fall and dissipate. Indeed, truth is beginning to assert its slow but undenialble and inevitable claim to recognition. Look at the storm which greeted the Promised Messiah's writing on this subject some 80 years ogo. Look how much of what he revealed then to a hostile audience is quietly accepted today. The rest, too, is bound to be acknowledged as the knowledge spreads and the barriers of prejudice and pre-conceived notions tubmle down in the face of new discoveries and the truth. Then nations the world over will begin to adknowledge the truth and the ground will be cleared to lay the foundation of a new world order which will free humanity from its present costly conflicts and acrimonious dissentions which so hamper the attainment of the purpose of human creation."

Shaikh Abdul Qadir spoke next on the subject of "The Post crucifixion Life of Jesus". He said that according to various documents Jesus Christ was delivered from the Cross and having found this deliverance he gathered his followers and settled in a land resembling Paradise.

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"The whole lot of Apocryphal and Gnostic literature provides descriptions of event after crucifixion. It also contains descriptions of the missionary plans of the disciples of Jesus, couched in pious language used in narratives of miracles. 'The Odes of Solomon' consists of 42 Syriac Odes of Christians of the first centuries.....In these, Jesus Christ addresses the World in these words : 'My enemies hurled me in the jaws of death. I appeared like one really dead, but I was not dead. People at large also took me for that. But I am alive, flourishing on the eminence of the World."

"Documents were found at Qumran Valleynear the Dead Sea and the other in Nag Hammadi, a village in Egypt.....The most interesting point is that this literature contains dialogues which Jesus

Christ held after the event of the Cross. This discovery points to the changes which took place in early Christian beliefs. It also also contains the parables and teachings of Jesus. These Gospels make it clear that the death of Jesus on the Cross is a myth. Jesus lived in Palestine for 550 days after the Crucifixion and lived in the company of some of his followers and kept himself busy teaching and training them.....

"There is also another find, a parchment spread over 20 pages This was found on the border between Egypt and Sudan. In this we read that Jesus Christ remained alive after the Crucifixion and could be seen in the flesh assuring his followers that he was alive and among them.....The Dead Sea Scrolls mention : 'The Jews wanted to kill me and condemn me to a place, worst among the worst, But God had other designs, I was to be saved from this fate and raised up to Him'.

"An ancient document (Essenian Epistle) found in a monastry at Alexandria in 1873, which was translated in English and appeared in 1907 as "An Eye Witness Account - Jesus did not die on The Cross" is undoubtedly a most important document and an invition to all scholars. The original, in Latin, is kept in secrecy by the Freemasons Society.

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The speaker added:"...statements of the fathers of the Christian Church contain the actual story of the hidden life of Jesus. But when interpreted, they assume a distorted shape. For instance, the fact that Jesus lived long and died old was transformed into the ingenious story that Jesus was crucified not when he was 33 but at the age of forty to fifty. His worldwide travels were constructed as his journeys into the bowels of the Earth where he had decided to go ostensibly to save the souls of the Patriarchs of Israel."

He continued: "If Jesus really travelled to India, somehwere in the ancient Indian literature we should have hints of his travels. The travels of Jesus in the North-West of India and Kashmir occupied him for 80 years." However, "Yet we have

no mention of Alexander the Great coming to India. Indian historians are agreed that 'before the advent of the Muslim Power in India, India possessed no systematic history.'

"There is a book named Raj Tarangini which is a history of Kashmir in Sanskrit verse by Kalhana, coposed in the twelfth century, and which contains a description of a Man of God who wrought miracles similar to those of Jesus. His name is said to be Isana.

"In the Bhavishya Maha Purana, we are told that there were Israelites settled in India and there is clear mention also of a prophet sent unto Israel...When India was under Buddhist supremacy every saint who come ofter Buddha was included in the Buddhist Pantheon. Jesus came to be called Asaf or Gatherer. The Buddhists confused this with Buddhisattva and changed 'Iso Asaf' to 'Buddhasaf'. The common people bagan to call him Yuz Asaf."

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Shaikh Abdul Qadir pointed out that the followers of Jesus in Persia and Northwest India were described after Jesus of Nazareth as Nasirahs..."In the middle of the second century, a great Christian scholar came from Alexandria to the Northwest of India, and found Christians there of the Hebrew race. They possessed a gospel in Hebrew language and characters."

He concluded his speech by saying: "The Jews of the diaspora who accepted him did not become subject to the penalty imposed upon the Jews of Judaea who had rejected Jesus and their descendants continued to enjoy the bounties of the Kingdom of God. Many of them became the rulers in their own lands and all of them in due time were admitted to the spiritual bounties of the kingdom of God when they accepted the Holy Prophe of Islam"

"Some observations of the life of Jesus" formed the basis of the speech by Mr. R. C. E. Skolfield. He started by explaining his own status, saying: "I am not a scholar, but rather a sceptic. I am a spiritualist by sympathy..... As a child, the

the christian teaching did not impress me and seemed remote. I imagined Jesus floating around in the sky somewhere. The church services appeared rather grim with the emphasis on blood and wounding, threats of hell fire on cold winter mornings and the Great Redeemer in the Sky waiting to penalise me for my sins."

He affirmed : "Mirza Ghulam Ahmad was the man who had been inspired to say that Jesus had been saved from death on the Cross. We were at last enabled to look at Christianity in a different light. Today I am convinced there was no such thing as the Ascension, one of the pillars of the Faith and Dogma.....Mirza Ghulam Ahmad got through all this prejudice with his insight.....A man of the higest courage, he must deserve the highest praise. He delighted in the love of God, a deep devotion to Muhammad, and kindness, sympathy and affection for fellow human beings. He fulfilled the prophecies of the return of the Messiah or the Christ or the Anointed One to all people in a unique way..... He performed miracles of healing by means of prayers ; his life was a shining light and an inspiration to all men. On his death, a Muslim writer said 'Passing through a raging fire of opposition and adverse criticism, Mirza Sahib cleared a path for himself and attained to the highest peak of success.'

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"It was Ahmad who identified the tomb in Srinagar as that of Jesus."

Mr. Skolfield quoted the Promised Messiah's prayer :

"Our beloved Allah, save the Christians from worshipping a man as God and fulfil the promises of Thy Prophets for this age. Lift the wounded one from the thorns. Purify them in the fountain of the Salvation which lies only in Thy knowledge and Thy love. There is no salvation in the blood of man. Release them therefore from the false dogmas of crucifixion and the blood of Jesus."

He continued:"... Indeed it is a glorious thing to know Jesus survived, for here is greater proof of God than even in that God protected him and the prophecies were proved true. Jesus suffered only because of the faithlessness of people of his time, not because of God."

He added: "Today, the Crucifixion is the symbol of Christianity and an image of Jesus pinned to the cross stands upon the altars of our churches throughout the world. It is a pity; for although the supposed death of Jesus on the Cross represents one man's fight against the evil of his day and the triumph of his word overcoming the centuries, it also represents his defeat and the triumph of the evil over the good, of ignorance over knowledge, of sin over virtue. It accuses us while his deliverance from the cross encourages us."

After this speech, a resolution was read by the Imam of the London Mosque, Mr. B. A. Rafiq, and this was unanimously passed. It ran as follows:-

"We the Delegates to the International Conference on Deliverance of Jesus From the Cross, request the Government of India to confer the status of a historic religious monument to Rauza-bal situated at the Khanyar Street, Srinagar, Kashmir, which the members of the Ahmadiyya Movement in Islam believe is the Tomb of a righteous prophet of God, Jesus of Nazareth. We also request that adequate provision be made for its regular upkeep and manitenance and request that the needed repairs and restoration work be urgently undertaken to restore the Tomb to a desired state of preservation.

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A copy of this resolution may be transmitted to the Secretary of the United Nation Educational, Scientific and Cultural Oraganisation with the request to provide the authorities in India all necessary help in this connection."

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3RD DAY
4TH JUNE SUNDAY

The third and last day's session of the conference was reserved for Hazrat Khalifatul Masih's address. After recitation from the Holy Quran Hazrat Khalifatul Masih said :

We praise Him and call down blessings on His noble Messenger and on His servant, the Promised Messiah.

All Worthiness of perfect Praise belongs to Allah alone Who is One and Peerless.

The scope of this conference is very wide and it has many ramifications. You have heard several expositions of the main problem from diverse angles. I shall confine myself to drawing your attention to some fundamental considerations that should enable you to view the whole matter in its proper perspective and to arrive at the right conclusion.

The Unity of God is the basic reality of the universe. God is One and has no associate. Nothing and no one is like unto Him. He is Unique in His being and His attributes. No being is like unto His being nor are the qualities of anything like unto His attributes. In His being, as well as in His attributes, He is Eternal and Ever-Existing and Unchangeable. His knowledge encompasses all that is manifest and all that is hidden. He knows the overt and the covert of everything. His knowledge is inherent in Him and is not bestowed by or derived from any teacher, and is without limit ; while the knowledge of man requires a teacher and is limited.

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God is One and without associate. He has no son and no consort. He manifests Himself to His righteous servants in visions but He has neither shape nor form.

God possesses all perfect attributes and manifests all praiseworthy qualities. He is the Source of all good and comprehends all Power. He is the Creator of everything and is the Master of all. All grace proceeds from Him and He determines everything. He has a personal relationship with everything. All

life is derived from Him and is maintained by Him. He possesses every perfection and is free from every defect, default and weakness. He alone is worthy of worship by all who are on the earth and in heaven.

Continuing his address, he said :

Man cannot determine the purpose of his life on his own, inasmuch as he did not come into this world of his own will, nor will he depart from it by his own choice. He Who has created man can alone inform him of the purpose for which he has been created. He has revealed in the Holy Quran ;

> "I have created men ; high and low, that they may worship Me." (51 : 57)

Man has been called upon to worship God not by compulsion but of his own volition. To enable him to do so God has bestowed upon him two basic faculties. One, he has been bestowed the faculty whereby he can suppress his low desires and safeguard himself against sin. Secondly, he has been bestowed the faculty whereby he can arrive at a stage in the love of God Almighty in which he wholly forgets all that is beside God. For the guidance of these two faculties God has provided men with heavenly guidance and law

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The Christians subscribe to the doctrine that God so loved the world that, to bestow salvation upon man, He placed the burden of the sins of the whole of mankind upon His son Jesus and made him accursed by bringing about his death upon the cross. According to some, Jesus passed three days and three nights in hell as atonement for the sins of mankind and was then restored to life and thus provided the means of salvation for those who might believe in him. In this way the supposed conflict between the Divine attribute of Justice which demanded punishment and the Divine attribute of Mercy which demanded forgiveness was resolved.

Islam considers that this design offends against reason and is unacceptable from every point of view. Looked at from the

point of view of justice it is clearly unjust that an innocent one should be punished for the sins of the guilty. From the point of view of spiritual philosophy, sin means rebellion against God and His commandments and thus becoming bereft of His love. How can man win through to the obedience and love of God by depriving god, the son. of the obedience and love of God, the Father ?

Islam teaches that in order to find God, it is necessary for a person to discard all vice and this can be achieved only through such recognition of God Almighty as fills the heart with the realisation of God's Majesty and Greatness and instils His fear in the human soul. To win the love of God it is necessary to love Him to a degree that entails losing oneself altogether in God and gaining a new and pure life from Him.

As the highest excellence of man is the winning of Divine love which is testified to by the witness of millions of the righteous, it follows that the purpose of human life is the winning of God's love and nearness to Him. Islam teaches that perfect recognition of God is the root of fear and love and appreciation of Him. He who is bestowed perfect recognition is also bestowed perfect fear and perfect love.

Man's true love of God attracts the love of God and the true lover of God who is wholly devoted to God in turn becomes the beloved of God. Such true and perfect love cannot subsist along with the wrath of God and the fire of hell. One of the signs of such perfect love is that such a lover deems the disobedience of his Beloved and His displeasure a poison, and is all the time apprehensive lest in consequence of any sin or disobedience on his part his Beloved should cut asunder from him.

Hazrat Khalifatul Masih said :

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Thus he who is bestowed perfect fear and perfect love is safeguarded against all sin, inasmuch as sin proceeds from fearlessness or daring. This is true salvation, and for such salvation we do not stand in need of any blood or any crucifixion, nor do we need any atonement. All that we need is the

sacrifice of the ego. This demands that the nurture and development of our natural faculties should be carried out under the guidance of the One True God Who is also the Creator of our nature.

God is the source of all beauty and all light. His benevolence is so vast that His favours and bounties are without number. Such beauty and benevolence impress upon every heart the truth that all perfect delight is to be found in God and that to be cast away from Him is ruinous hell. Thus it is an impossibility that true recognition and disobedience should find room in a human heart at the same time.

Salvation does not mean merely deliverance from punishment of sin. Salvation means the achievement of that eternal prosperity after which human nature thirsts, and which can be acquired only through true recognition of God, perfect fear and perfect love and the establishment of a true and strong relationship with God.

Reflection upon the meaning of justice and mercy reveals that there is no conflict between them. Justice means that the rights of people should be safeguarded and that if one person trespasses against another, the one who is wronged should be restored his right specifically and if that should not be possible he should be justly compensated and that the trespasser should be duly chastised so that order is maintained and wrong doing is suppressed.

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Justice comes into play as a result of reason and regulation. The concept of Justice also involves the concept of law. It is Divine law that establishes rights between people. He who contravenes Divine law departs from justice and becomes guilty of sin in Divine estimation.

Continuing his address Hazrat Khalifatul Masih said :

The punishment of an offender by God Almighty in the hereafter is not a right the enforcement of which can be demanded by the wronged person. If God Almighty should forgive one who has committed a wrong against his brother and should

compensate the wronged one richly in contrast with earthly values, it cannot be reasonably said that the demands of Justice cannot be met unless the offender is cast into hell.

The truth is that God Almighty, out of His limitless mercy, bestowed His law and guidance upon nations without any right on their side in order to provide for their welfare. Out of such mercy, divine law regulated their relationship with each other on the basis of justice. Thus justice is in effect a consequence of Divine mercy and this fountain of human welfare flows out of that source. Had there been no mercy and no guidance, or law had been revealed and no rights had been established between men, there would have been no concept of trespass or of justice.

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Thus the doctrine that Divine justice cannot be fulfilled without atonement is meaningless, and it is a fallacy that justice and mercy cannot be combined in the Divine Being inasmuch as justice demands punishment and mercy demands forgiveness and forbearance. As we have just indicated, Divine justice is also an aspect of Divine mercy, for it has been instituted for the benefit of man. The Divine law which gives rise to the concept of justice establishes reciprocal rights between people and all these rights have been instituted by God Almighty so that order may be maintained and one group should not create disorder by trespassing against another group. All the rights and penalties that relate to life, property and honour are a manifestation of mercy for mankind. The Gospels do not affirm that theft, embezzlement, robbery, murder, false witness become permissible in consequence of the atonement of Jesus and that the penalties prescribed therefore are remitted. Every offence carries its own penalty which is still enforced by the courts.

The belief that God, of His infinite mercy, can bestow unlimited reward upon man in respect of his limited righteous action negates altogether the notion of any one becoming accursed for the purpose of securing man's salvation.

The Unity of God has been repeatedly proclaimed in the Bible. Prophet after prophet was raised to establish the Unity

of the Divine. Not a single prophet in Israel announced that God had any associate.

In the idiom of the Bible men have often been called gods or sons of God. If Jesus has been called the son of God, he occupies no higher status than those who were also called sons of God.

God is the Light of the heavens and the earth. He is Self - Existing, and everything else exists only with His support. If His support were to be withdrawn for a second the universe would be totally upset. This Mighty Being Who possesses every good attribute and is free from every defect, weakness and fault, can neither suffer death, nor be killed, nor be crucified.

The Holy Quran has affirmed the truth by pronouncing that Jesus was delivered from death on the cross and was safeguarded against an accursed death. The Gospels also bear witness to this truth isasmuch as Jesus had described his resemblance to Jonah and every Christian knows that Jonah had not died in the belly of the whale. If Jesus lay dead in the sepulchre, what resemblance was there between him and Jonah ?

It is also well known that after his deliverance from the cross, Jesus exhibited his wounds to the disciples. If he had been bestowed a new lif of glory, how is it that the wounds of his earthly life were visible on on his glorious body ?

These are myths on which the doctrine of the godhead of Jesus has been constructed. But the time is coming, indeed it has arrived, in which God Almighty will blow away all these myths like minute particles.

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Jesus was a Divine Messenger and was a favoured and holy man. It is the height of injustice to conceive even for a moment that such a chosen one was hanged upon the cross and, dying on it, became accursed. The favoured servants of God Almighty and His beloved Messengers who lose themselves in their love for God and, out of that love, discard this mortal life and are invested with a new and holy life, are bestowed the blessing that they are able to purify others from

the stain of accursedness and cannot become accursed themselves. They may be nailed to the cross but if death by crucifixion is truly an accursed death, it becomes necessary that such chosen servants of God should be delivered from such a death and should be safeguarded against its stain. It is universally understood that the concept of curse is related to the heart and a person can be called accursed only if in truth his heart turns away from God and becomes black and is bereft of God's mercy and is deprived altogether of the love of God and is emptied of all recognition of God and, becoming blind and bereft like Satan, is filled with the poison of misguidance and retains not a ray of the light of the love and recognition of God and cuts asunder from all relationship with God and is filled with rancour and hatred and disgust and enmity towards God, so that God becomes his enemy and is disgusted with him and he is disgusted with God. It is thus clear that the concept of curse is so vicious and unholy that it cannot apply to any righteous one who entertains the love of God in his heart. The Christians could not have reflected on the meaning of becoming accursed at the time of inventing this doctrine for if they had done so it is not possible that they should have used this expression for a righteous one like Jesus. Can it be said that at any time the heart of Jesus had in truth turned away from God and had denied God and was disgusted with God and had become the enemy of God? Can we imagine that the heart of Jesus ever felt that it had turned away from God and had become the enemy of God and was plunged into the darkness of disbelief and denial? Such a concept is not only inconsistent with the station of prophethood and messengership of Jesus but is also inconsitent with his claim of excellence and holiness and love and recognition of the Divine which is mentioned repeatedly in the Gospels.

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A study of the Gospels reveals that Jesus affirmed that he was the light of the world, was a guide and had an exalted relationship of love with God and had been bestowed a

holy birth by God and was His beloved son. Then how can the unholy concept of curse be applied to the heart of Jesus, in view of his permanent and holy relationship with God? It is thus proved without a doubt that Jesus did not die on the cross,inasmuch as he was safeguarded from the consequences of death upon the cross. As he did not die on the cross, his heart was fully secured against the unholy condition of becoming accursed. That being so, there was no resurrection and no bodily ascent to heaven as these were links of the same vicious chain.

The Gospels reveal several other factors which refute the notion that Jesus ascended bodily to heaven. It is not necessary to set them out in detail on this occasion. It is well known that Pontius Pilats held Jesus guiltless, his wife was warned in her dream that Jesus should not be put to trouble, he so arranged that Jesus was not put upon the cross till the afternoon of Friday, a few hours before sunset, the onset of a storm and the spread of darkness necessitated the removal of Jesus from the cross even ahead of sunset, his bones were not broken. In these circumstances a healthy young man of 33 years, of strong physique, who was not given to any improper or immoral practice, could not have succumbed within so short a time. He did become unconscious and was taken down from the cross in that condition, his wounds were treated with an ointment that the disciples had already prepared in view of Divine prophecies and which has since been known as the Ointment of Jesus. His body was wrapped in a linen cloth fourteen feet and three inches long and four feet and seven inches wide and was laid in a spacious chamber. He was so ministered unto that despite having undergone severe physical suffering and his still fresh wounds, he was soon able to go about.

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It is worthy of note that the Ointment of Jesus is not mentioned in any of the books of medicine that were compiled before the event of the crucifixion, but it is mentioned in more than a thousand authoritative medical books compiled after the event of the crucifixion with the explanation that it had been

prepared for Jesus. The authors of these books belong to all religious. denomination. Millions of people have had access to those books and the world of Christianity has known of this ointment over the centuries and has made use of it and is thus a silent witness that this ointment was prepared for use on the body of Jesus.

The disciples of Jesus bear witness that a few days after the event of the crucifixion they beheld on the physical body of Jesus the marks of the wounds and injuries that had been inflicted upon him in the course of the process of crucifixion. They beheld only the physical body of Jesus and did not observe any glorified manifestation.

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There is the evidence of the disciples that Jesus travelled in their company far a few miles on his way to Galilee and that at their request he passed a night with them at Emmaus. The disciples bear witness that Jesus was at that time hungry and asked them for food and was given broiled fish and a honeycomb to eat. This also confirms that he was then in his physical body and had not discarded it for a spiritual or a glorified manifestation.

All this shows that Jesus comported himself, after the event of the crucifixion, all the time according to the requirements of a physical, material body, eating, drinking, sleeping and travelling, which activities are utterly inconsistent with his having discarded his physical body and having assumed a glorified spiritual manifestation. It is worthy of reflection whether having been invested with a glorious and immortal body free from the needs of a mortal body with which he was to sit on the right hand of God Almighty, and which was free from every stain, pain or defect and was illumined with eternal Divine glory, he still bore the marks of his injuries and suffered pain and was subject to all the needs and requirements to which a physical body is subject.

It is thus obvious that Jesus did not die upon the cross, nor was he invested with a new glorious body but had become

unconscious on the cross and had the appearance of one who had died.

The reported affirmation of Jesus: "But after I am risen again, I will go before you into Galilee" (Matt 26:32) does not cast any doubt on his deliverance from the cross. It is no wonder that a person who was nailed to the cross and had become unconscious so that, he appeared to be dead should, after regaining consciousness, feel that he had risen again. In this context, the expression "risen again" cannot mean coming back to life after suffering death. There is no doubt, however, that the deliverance of Jesus in all the circumstances of his crucifixion was a great miracle and was not a normal event.

The Holy Quran affirms that neither the Jews nor the Christians had a firm belief that Jesus had died on the cross. God Almighty had created circumstances at the time of the crucifixion wherefrom the Jews and the Christians assumed that Jesus had died on the cross, but they had no clear proof available to satisfy them that Jesus had died on the cross for certain. The evidence that has now become available establishes that God Almighty had delivered Jesus from death on the cross.

God Almighty has caused the proofs and the reasons which had so remained hidden to be manifested in the days of the Promised Messiah, whereby it has been established as clearly as the bright day, that Jesus did not die on the cross and that loved one of God was spiritually exalted. In this context the following pronouncement of the Promised Messiah has great significance:

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"It was God's design that the shining weapon and the truth - disclosing reasoning that should put an end to the doctrine of the cross should be made manifest to the world by the Promised Messiah, inasmuch as the Holy Prophet had prophesied that the religion of the cross would not enter upon its decline, nor would its progress be restrained till the Promised Messiah appears in the world. It is he who would achieve the breaking

of the cross. This prophecy indicated that under God's design, in the time of the Promised Messiah, means would become available whereby reality of the event of the crucifixion would become manifest. That will be the end of this doctrine. It will not be brought about through war or fighting, but through heavenly means which will be made manifest in the shape of knowledge and reason. It was, therefore, necessary that heaven should hold back this evidence and these decisive proofs, till the Promised Messiah should appear in the world. So it has come about. Now that the Promised one has appeared, all eyes will open and people will reflect that God's Messiah having come, minds will now be illumined, and hearts will pay attention, and pens will gain strength and loins will be girded up. Now every fortunate one will be bestowed intelligence and every right thinking one will bestowed wisdom, inasmuch as that which shines in heaven also illumines the earth. Blessed are those who partake of this light and fortunate is the one who is bestowed a portion of it." (Jesus in India pp. 64—65)

It is necessary to point out that the Holy Shroud of Turin possesses no particular significance in the estimation of the members of the Ahmadiyya Movement. It is true that this linen cloth has been preserved by the Christian world with great care and reverence through centuries. It is either genuine, that is to say, it is the very linen cloth in which the body of Jesus was wrapped-up after it had been treated with the Ointment of Jesus or it is a fabrication. It is for the Christian world to determine, after careful investigation and research, whether it is genuine or not. If it is not genuine, why has it been given so much importance and why has it been held in such great honour ? If it is genuine, the evidence that it furnishes in support of the removal of the body of Jesus from the cross while he was still alive is not in itself fundamental and indispensible. It is merely corroborative. Even if this genuine piece of linen cloth had been lost, its loss would not have detracted in the very least from the very important and plentiful evidence which es-

tablishes that after his deliverence from the cross and his restoration to health, Jesus continued his ministry for a long time among the lost tribes of Israel. These tribes believed in him and it was the result of his teaching that when they came to know of the advent of the Holy Prophet of Islam, they were able to recognise his truth and became Muslims.

Thus the Holy Shroud has not the character of the missing link in the chain of evidence in support of the deliverance of Jesus from the cross. If the shroud is a fabrication, the Christians are responsible for according undeserved reverence to it. If it is genuine, it is additional evidence in support of our knowledge on the subject. If it is not genuine, it does not in any way detract from the knowledge that we possess.

The Divine purpose of the raising of a prophet is that the people among whom the prophet is raised may be delivered from their vicious life and by acting upon the guidance furnished to the prophet should advance towards the One True God and win His love. Jesus was raised among the Children of Israel. It is a historical fact that only a part of two tribes of Israel dwelt in Palestine at the time of the advent of Jesus.

Ten of the twelve tribes had, through various causes, been dispersed through Iraq, Iran, Afghanistan, India and Kashmir. Large Jewish settlements had been established in Kashmir and they were lost not only because they had been cut-off from their original home, but they were also lost in the sense that they had been weaned away from the law of Moses and many of them had become Buddhists or idol-worshipping Hindus.

One of the two principal purposes of the advent of Jesus was that he should re-establish these lost sheep of the house of Israel on the true teachings of the law of Moses and should win back those who had become Buddhists into the fold of Moses and into the obedience of the Mosaic law and to re-establish those who had become Hindus on the Unity of God and obedience to Mosaic Law. Jesus achieved great success

in this misson and all these ten tribes achieved the good fortune of believing in the prophethood of Jesus, and became firmly established on the Unity of God.

Jesus was the last prophet in the Mosaic dispensation and there was to be no other prophet in Israel after him. Prophethood was to be cut off from Israel and was to be transferred to the House of Ismhmael. There was, therefore, the hazard that through their ill-fortune the children of Israel might refuse to accept the prophet who had been mentioned in the Torah (Deut : 18. 18) under the the title "That Prophet". Jesus was, therefore, charged with preparing the minds of the children of Israel for the acceptance of That Prophet who was to bring the last perfect, enduring, universal law ; the prophet whose coming was to be the coming of God.

History shows that just as the lost tribes belived in Jesus and accepted him, in the same way, almost all of them who were settled in thase lands believed in the Holy Prophet of Islam and in the idiom of The Torah they received at his hands the baptism of the Holy Ghost and fire. Thus Jesus succeeded in the achievement of this purpose of his advent also.

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God Almighty has so ordained that those prophets who are commissioned for a particular purpose do not suffer death till they have achieved that purpose or have made provision for itsachievement in due course. For instance, John the Baptist was the fore-runner of Jesus. When Jesus was baptised by John with water, the purpose of John's advent was fulfiiled and he did not thereafter survive for long. In the case of Jesus no great or significant event was manifested before the event of the crucifixion. He had not yet even established contact with the lost sheep towards whom he had been sent, nor had he yet entered upon impressing upon the minds of the children of Israel the importancc of the advent and the stature of "That Prophet" whose advent had been prophesied by Moses and the other prophets of Israel. The event of the crucifixion occurred in the third year of the

ministry of Jesus, and Jesus had passed this brief period in comparative obscurity and in silent teaching and propagation. The Jews of Palestine paid little attention to him and to what he said. If he was a true Messenger of God, which he undoubtedly was, he was not to die upon the cross. He had had no opportunity of carrying his message to the lost sheep of the house of Israel, nor had he yet made any provision for safeguarding the future generations of those tribes against the misfortunes of rejecting That Prophet on his advent, nor had he yet impressed upon the minds of the children of Israel the high status of That Prophet which had been set forth by Moses and other Prophets under Divine direction.

In the Holy Quran the advent of the Holy Prophet has been described as the coming of God Himself (17:82), whereby Satan, with all his his hosts, was put to flight and his teachings were brought into contempt and he suffered a great defeat.

On account of the universal and comprehensive guidance that was to be committed to the Holy Prophet, God took a firm covenant from the previous Prophets that they must instruct their people to believe in him and to help him (3:82). That is why all the prophets from Adam to Jesus affirmed the greatness and glory of the Holy Prophet of Islam (on of whom be peace).

Moses said in Deut. 3:2: The lord came from Sinai, and rose up from Seir unto them; he shined forth from Mount Paran.

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Thus he indicated clearly that the manifestation of God's glory would arrive at its perfection at Mount Paran and that the full refulgence of the sun of truth would be achieved at Mount Paran. The Torah itself indicates that Paran is the mountain near Mecca, where Ishmael, the ancestor of the Holy Prophet, was settled. This is confirmed by geographical maps. It is well known that no prophet has been raised in Mecca except the Holy Prophet of Islam. Observe therefore, how clearly has Moses testified that the rays of the sun of right-

eousness which shall appear on Mount Paran shall be the brightest of all and that the climax of the light of truth will be reached in the blessed person of the Holy Prophet.

Time does not permit of the citation of even a few of the numerous prophecies made by a number of prophets including David, Solomon, Isaiah, John and Jesus, which refer clearly to the Holy Prophet of Islam

Hazrat Khalifatul Masih said :

We recognise the tremendous achivements of science and technology, but it cannot be denied that these achivements also constitute a threat of ruin and destruction. The only way of deliverance from the ruin threatend by our own handiwork is that we should place our hands in the hand of God and discarding totally the worship of idols and of men and of our own ego, and every type of associating partners with God, we should all gather together under the shade of the mercy of the One True God.

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Concluding his address he said :

I take this opportunity of conveying to you with great humility and love the following message :

Be happy and sing the praises of God that the Messiah whose advent had been prophesied in the ancient scriptures and in the Holy Quran and had been foretold by the Holy Prophet of Islam, that spiritual son of Muhammad has already appeared. I, who am standing before you and have the honour to address you, am the deputy and Third successor of that Messiah. True and deep sympathy and love for you surge through my heart like an ocean. I am made restless by your sufferings and am rendered sorrowful by your privations. Your real privation is the lack of recognition of your Gracious and Merciful Lord. I call you to that True One Who provided for all our needs before our coming into existence, and made available to us the means of achieving true prosperity. He bestowed upon us all that was demanded by our faculties and capacities so that we should not lack anything that may be needed for establishing a

living relationship with Him. But we behaved ungratefully. That which had been bestowed upon us for the purpose of the establishment of peace and security was employed by us in promoting disorder and corruption. The misuse of that which had been bestowed upon us for the promotion of our health and the development of our intellect and the upholding of our morals and the exaltation of our souls has plunged us into the depths and has alienated us from God. There is yet time that we should call a halt, recognise our Lord and turn towards Him in repentance. He will forgive all our sins and defaults, He will raise us up with love and will lead us into the gardens of His pleasure. Our own tears and the agonised yearning of our hearts for meeting with God are our atonement. We need no other atonement. I urge you to turn to the One without associate and to bend your necks to His obedience for in that lies your total good.

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I call you to follow Muhammad, on whom be be peace. The paths, treading on which he found his Lord and was bestowed the bounties of both worlds, still bear the marks of his footsteps. Then follow those footsteps, for if you do that, you shall win the love of God and you shall hear His dear voice assuring you : "If you will be Mine, the universe will be yours."

The false joys and artificial delights of this mortal world cannot be compared to the love of God. I invite you to make a trial of winning the love of God. That door has been opened through the ages for the millions who have knocked on it. Why should you despair that it may not be opened for you? Come forward and, responding to the call of the Successor of the Muslim Messiah, accept Islam, for therein lies your own total good and the good of your future generations, failing which, a terrible ruin awaits you, of which I warned you in detail eleven years ago !

———

After the address of Hazrat Khalifatul Masih III, Sir Muhammad Zafrullah Khan read out the statement of the British Council of Churches issued through its Committee for Relationships with people of other Faiths, calling upon the Ahmadiyya Movement for "Conversation.....on the meaning of God's compasstionate and merciful nature, and on questions relating to the significance of Jesus". Hazrat Khalitul Masih III, then, read out the reply to the above statement welcoming and accepting the invition of the British council of churches for holding conversations on differences between Ahmadiyya Movement and the British Council of Churches.

We are reproducing below the texts of the two statements and the letter of Committee of British Council of Churches to the Imam of London Mosque.

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To Mr B. A. Rafiq
Imam of the London Mosque,
16 Gressenhall Road,
London S.W. 18

May 25th 1978

Dear Mr Rafiq,

I am sending to you a copy of a statement which we are putting out from the British Council of Churches about the International Conference which you are holding next week in London.

We want you to have a copy straightaway and before the matter appears in the press. We would not like you to pick up some distorted version of what we have said.

May I draw your attention to the wish which we have expressed (in the second of the three points at the end of the full statement) that some time in the future we may be able to have conversations between some representatives of your Ahmadiyya Muslim Community and some representatives of our Committee members from the British Churches.

yours sincerely
(Rev. Cecil Hargreaves)

Statement from the British Council of Churches on the Ahmadiyya Muslim Conference in London, 2nd to 4th June 1978.

The first metting of the newly - formed British Council of Churches' Committee for Relationships with People of Other Faiths on the 23rd May has offered guidance to Christians in responding to the International Conference of the Ahmadiyya Muslim movement in Britain, 2nd to 4th June, at the Commonwealth Institute, London.

The Committee affirms its readiness for open constructive dialogue with people of other faiths and ideologies including the Ahmadiyya movement. It recognises that the publicity given to the Conference *may* stir up controversy and *cause* perplexity and *offence.* On behalf of the Christians of Britain it re-affirms the faith of the Christian Church that Jesus died on the Cross in Jerusalem, was buried, on the third day was raised by God, and is alive for evermore.

(Further details are attached)

Enquiries may be directed to:

Dr. David Kerr — Selly Oak Colleges, Birmingham.
Tel. Birmingham (021) 472 4231

Rt. Rev. David Brown — Bishop of Guildford.
Tel. Guildford (0483) 73922 or 32868

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The full statement of the Committee reads as follows :

"We note that the Ahmadiyya Muslim movement in Britain has organised a conference in London from 2nd to 4th June, on the theme 'Deliverance of Jesus from the Cross'. We read that topics to be discussed, at the conference, centre round one of the principal tenets of the 89 year old Ahmadiyya movement, that Jesus was taken down from the Cross by his disciples, and after recovering from his wounds travelled secretly to Iran, Afghanistan and Kashmir, eventually dying a natural death in Kashmir, and being buried in a tomb still to be found in Srinagar today. We recall that the Ahmadiyya movement came

into existence in the closing decades of the nineteeth century, in the Eastern Punjab region of the Indian sub-continent, and that the movement began as a result of the preaching and activities of Mirza Ghulam Ahmad.

We are reluctant to make any public comment on the London conference. *Orthodox Islamic authorities have for a long time repudiated as non-Quranic the Ahmadiyya claim that Jesus died a natural death after going to Kashmir :* orthodox Muslims in London should therefore perhaps be the ones to do any necessary commenting on this London conference and its theme. *Our reluctance also stems from our awareness that Christianity has often indulged in aggressive and negative attacks on the central tenets of other religions,* attacks of a sort comparable to these Ahmadiyya attacks on the central Christian tenet : we do not wish to appear over-defensive when such attacks are directed at us.

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However, in view of the publicity given to this conference in a way calculated to stir up controversy, we feel bound to make three comments :

1. *We re-affirm our belief* in the historicity of the crucifixion and death of Jesus which is attested by the four gospels and by the unanimous testimony of early Christian tradition : *we recognise that the death of Jesus Christ on the cross may seem a scandal and an affront to divine justice,* but we believe that in the death of Jesus Christ on the Cross we see the love of God which suffers on behalf of others and which does not forgive without a cost ;

2. *We look forward to conversations in the future (in an unpublicised setting) between Muslim of the Ahmadiyya movement and Christians, in London and elsewhere, for a mutual sharing of convictions on the meaning of God's compassionate and merciful nature, and on questions relating to the significance of Jesus :*

3. Although we do not agree that there is firm evidence for any visit by Jesus to Central Asia or the Indian sub-continent, *we fully accept* the fact that the figure of Jesus, whom we believe to be the living Christ, belongs to all nations and countries,

and that all links between the Christian movement and different cultures in the early centuries should be taken seriously and explored".

26th May, 1978

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The full text of the statement of acceptance by Hazrat Khalifatul Masih reads as follows :

'The newly-formed Committee of the British Council of Churches for Relationships with people of other Faiths has issued a press statement with reference to the International Conference of the Ahmadiyya Movement on The Deliverence of Jesus from the Cross in which it affirms its readiness to open constructive dialogue with, among others, representatives of the Ahmadiyya Movement. The statement expresses the apprehension that the publicity given to the Conference "may.....cause offence." I desire to announce that in holding the Conference the Ahmadiyya Movement had meant no offence and none should be taken. Throughout the Conference, Jesus, in whom we believe as a righteous prophet and true messenger of God, was referred to in the terms of the deepest respect and reverence.

The statement points out that there are doctrinal differences between the Ahmadiyya Movement and orthodox Islamic Authorities. I wish to make it quite clear that all Islamic sects, despite their differences, are united on the Unity of God, the righteousness of the Holy Prophet Muhammad, on whom be peace and blessings of God, and on his being the Seal of the Prophets and the most exalted of them all. On the question of the Unity of God and the doctrine of Trinity there is no difference whatever between us.

It is further affirmed in the statement : "Our reluctance to make any public comment on the London Conference also stems from our awareness that Christianity has often indulged in aggressive and negative attaks on the central tenets of other religions, attacks of sort comparable to these Ahmadiyya attacks on the central Christian tenet." While we agree that Chris-

tianity has often indulged in aggressive and negative attacks on the central tenets of other religions in language which was often open to serious objection, we cannot agree that the belief of the Ahmadiyya Movement and its publication through a confereuce, or otherwise, that Jesus was an exalted divine messenger and that nothing should be attributed to him which should be inconsistent with high status as a divine messenger, is an aggressive or negative attack like the Christian attacks against the tenets of other religions.

The recognition by the Committee that "the death of Jesus Christ on the cross may seem a scandal and an affront to divine justice" is a welcome announcement. This raises the hope that if the reality of these questions is expounded to our Christian brethren with love in the best manner possible, they would give up their wrong tenets and will recognize that the belife that Jesus died an accursed death on the cross and that an innocent one was punished for the sins of the guilty would not only "seem" but would truly be a scandal and an affront to divine justice.

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We are happy that the British Council of Churches, through this Committee, has invited the Ahmadiyya Movement to conversations in the future in London and elsewhere on differences between us.

We accept this invitation and agree that these conversations should be held in an atmosphere of love and courtesy. We propose that these conversations should be held in London, Rome, a West African Capital, an Asian Capital and in the United States of America, on dates and conditions to be agreed upon between the parties.

We would also welcome opportunities of dialogue with the representatives of the Roman Catholic Church on the doctrinal differences between us, either separately or in combination with other Christian Churches including the British Council of Churches.

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Printed at the Nusrat Art Press, by Malik Basharat Ahmad and published by M. Masud Ahmad B. A. Rabwah, Pakistan, from the office of the Review of Religions, Darulsadar, Rabwah.